

HISTORY OF ANCIENT ISRAEL

FINAL EXAMINATION

QUESTION 1. Fill in the chart.

BOOK OR BOOKS	HISTORICAL HIGHLIGHT	PERSONAGE	MAJOR REDACTOR
EXAMPLE EXODUS	LIBERATION FROM BONDAGE IN EGYPT	MOSES	J & E
a. _____	_____	Abraham	_____
b. _____	Conquest of Canaan	_____	_____
c. _____	"Nagid" who was first king.	_____	_____
d. _____	_____	Deborah	_____
e. I&II Samuel	_____	_____	_____
f. XXXXXXXXX	Merchant king, Bathsheba's son	_____	_____
g. _____	_____	Jeroboam	XXXXXXXXXXXXXXXXXX
h. XXXXXXXXX	Built the capital at Samaria	_____	XXXXXXXXXXXXXXXXXX
i. XXXXXXXXX	_____	Jezebel	XXXXXXXXXXXXXXXXXX
j. _____	Challenged Baal prophets to contest of fire	_____	XXXXXXXXXXXXXXXXXX
k. Deuteronomy	_____	_____	_____
l. _____	Ran naked through the streets	_____	_____
m. _____	_____	Josiah	XXXXXXXXXXXXXXXXXX
n. Ruth	_____	_____	XXXXXXXXXXXXXXXXXX
o. _____	_____	Judas Maccabeus	XXXXXXXXXXXXXXXXXX
p. _____	Outlawing of the dietary laws Torah, and circumcision.	_____	XXXXXXXXXXXXXXXXXX

II. Four covenants have been discussed during the course. Compare and contrast the four, the historic situation leading to the covenant, the leader with whom the covenant is associated and the main features of the covenant.

III. The ideas of anomie, theodicy, and eschatology were discussed in relation to particular historic periods and the situations which existed during those times. Choose ONE of these topics and describe the historical situation to which it was related, the theological or emotional response to the situation and the change in Judah/Israel or Judaism which came out of this situation.

- IV. Four major redactors (editors) or their schools were at work in the writing of the Old Testament. Name them, the historic periods in which their work was written, the books which best represent their work (the Pentateuch and others) and the historic situations to which their work was a response.
- V. Choose one prophet (major or minor). Describe his work, characteristics, the historic period or situation to which he spoke, and the effect he had on Judaism or Christianity.
- VI. How has an understanding of the history of Israel changed your understanding of the Bible and/or your faith.

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the Biblical text.
3. The prophet's meaning may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analagous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expounding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

HERMENEUTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning was to be ascertained through a learned or spiritual connection of the biblical texts.
3. The prophet's message may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may have upon special readings of the text.
4. A textual variant may also reveal interpretation.
5. The application of a verse may be determined by analogous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expanding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's intended meaning.

BEGINNINGS WITHOUT END

"Divorce is that form of grief for which there are no flowers sent, no church ceremonies offered to help persons come to grips with the reality and finality of the separation. The community tends to be brought together by death, scattered by divorce. The dearth of community feeling and support, the deep and distressing feeling of stigma attached, and the element of deception present in the average divorce situation all conspire to strip away most rituals where the transition to a single state is conceived. Nevertheless, this transition, the separation and reuniting of people with the single population has its subtle rituals. We must remember that a ritual is simply a certain way of doing things when one has to go through something in life. Divorce has its rituals. ¹

Sam Keen, in Beginnings Without End, develops the rituals of his return to the single population with his "descent into darkness," and his working through his grief, depression, and anger until he came out, a very different person, into a summer of rest and ripening and learned that, in the autumn of his life, he was coming to the "end of the endless way."

While I do not feel that the book Keen has written is timeless (It is very much a book of the 70's, a time caught up in individual searches for autonomy, personal authenticity, and individual fulfillment and rejection of traditional modes of authority.), I do believe that Keen has dealt with a universal theme, that of loss and beginning again after a major transition in one's life. The tragedy of chasing one's individual dream resulted in the total overturning of Sam Keen's neat little professional life and marriage. The relationship for which he risked everything did not last, and he apparently could not or would not go back to the status quo ante (p.ix). Out of his grief and need to mourn what had been, Keen began a journal of his "death, burial, and resurrection."

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THEORY OF THE STATE

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The death of community (living and support, the 9 and 10-
living, living, living, living, living, living, living, living,
and no present in the average divorce situation all creative
and no way more than a transition to a single state
in order, and, however, in transition, the community
and the result of people with the same organization has the
social system. It was considered that it was already
certain way of doing things, when we go through something
in the divorce law for the state.

See book, in Marriage Without Love, before the terms of his return to the
state, his return to his "and his return to his" and his return through the
state, however, and after will be seen that a very different state of affairs
exists in fact and theory and learned that, in the history of his life, he was
living in the "end of the world" way.

While I do not feel that the book has any value in the history (it is very good
a book of the 70's, a 100 years up to the present, and the present, now,
social and political, and individual, and individual, and individual, and individual,
and of the 70's, I do believe that the book has been a very good book, that
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religious training to his sorrow -- and he, in turn, has difficulty forgiving her enough to embrace her at that point and end the separateness between them through physical contact. (As I read the passage, I so wished he had been able to get up and go to her. They both might have been saved from endless alienation from each other, had he been able to do so.) (pp. 42-53).

Sam Keen writes of his estrangement, alienation, loneliness, and anger; but even in the depths of his grief and rebellion against the common mores, he is Christian enough to be aware of hope. It may be Good Friday in his life, but he knows Easter is coming. He learns that failure is not the end, but an opportunity to begin again.

There is enormous wisdom in the first section, where he begins by suggesting that one identify the emotions one is feeling (p.7) and learn to know these emotions deeply and well. They can be enriching. He is aware of the absolutely basal emotion of fear of abandonment and of having to come to grips with being alone after a relatively long marriage. Loneliness and the fear of loneliness must be dealt with. He also deals with the emergence of anger at the old order, the old religion, the old nationalism (and as a matter of fact at all the old "isms" -- since none of them are able to comfort him in his grief). As he deals with his anger, grief and pain he grows. He recognizes the need to be reborn (p. 21) and to deal with the authority figures in his life, so that he can depend on himself as a true source of authority (pp. 25-32) . He is remarkably aware that all the panaceas of the 60's and 70's (Rolfing, est, etc.) really do not have much to offer, but that his faith, divorced from its tyrannical authoritarianism (He takes on Calvin, etc.) does have something to offer. Certainly, it does not have the old simplistic answers, but his God is still very real.



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As he heals, he sees possibilities for new beginnings and finds a re-emergence of his sexuality. (Libido and grief rarely go together!). He gets more in touch with his body (and, Oh, we Christians are often sadly out of touch with our bodies). My favorite quick quote from this chapter is:

"You're nobody
till some body
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He also becomes aware of the need for the middle ground. The neurotic, he says, feels that there is no center, only extremes; omnipotence or impotence, pseudo-joy or theatrical despair, striving for impossible ideals and dismal failure to achieve satisfaction. The ideal, he says, is not to be burning up with passion all the time, but to live with warmth, enjoyment and awareness. Passion clears the air but is not a comfortable place for contentment (p. 81).

As he heals, he rediscovers play and his own playfulness. He also begins to rediscover a world outside himself. His political sense reawakens, and he becomes increasingly aware of himself as a member of a dyad, a group and also a member of the world community.

For anyone who has ever faced the crises of mid-life and especially divorce or other relational ending, Sam Keen's book is a grand guidebook to the terrain on a journey from despair to hope, from grief to healing, from crushing defeat to shalom. So many of us as pastors are asked by parishioners to "teach me to feel again" after experiencing grief, and this is exactly what Sam Keen does in this book.

Valuable perspectives and insights.

¹ Oates, Wayne E. Pastoral Care and Counseling in Grief and Separation. Fortress Press, Philadelphia, 1977.



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